

The Catechisme in Me-  
ter, for the easier learning, and bet-  
ter remembryng of those prin-  
ciples of our Faith, which wee  
ought moste familiarly

John marvis to be acquainted  
withall.

Book I. in  
J. 15. 62.

For the prooffe of those thynges, which I  
haue not quoted, I referre you to the  
usuall Catechisme. Onely in  
the margent I haue quoted  
those thynges which  
I haue added for  
plainnesse.

I. 8. 68.

S 194

The verse will agree with moste of the  
tunes of the Psalmes of Dauid,  
and it is deuided into par-  
tes, that eche parte  
maie be song  
by it self.

Imprinted at London by  
Robert Walley.

1583.

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mos. ex genere. vel ex parte contemptu et  
mag<sup>r</sup> p. in quo ipse contempnitur in  
quam etiam ex consuetudine. Sicut in fructu  
autem aliquis delectationem in tenore per se  
quod a preceptis dei distat. Et quando in  
temp<sup>r</sup> mag<sup>r</sup> est. p. quando nuda in se ipso  
temp<sup>r</sup>. ut est p peccatum infortunatus. Et  
quam quando contempnit sub sacramenta  
meritum ista. sic. patet quod est mag<sup>r</sup>  
et in se. in peccatis. Notandum quod  
neque accedunt sic. neque karitate. Notandum

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Robert Walley.*

*1583.*



Collegium S. Petri  
Acad. Cantabrigie



To the Christian reader, mercie  
and peace in Christe.

**H**E, that considereth the dulle  
vntowardnesse of our nature  
in learnyng of heauenly thyn-  
ges, the tediousnesse that easi-  
ly creepeth vpon vs, the scorne that many  
haue to teache, and others to bee taught by  
their Pastors and Maisters, the difficultie  
and infinite trauaile in teachyng, and the  
small encrease of continuall labor with the,  
besides the diligence of the aduersaries, in  
blastyng abroad their poison, and how ne-  
cessarily therefore the people of God are to  
be foreseasoned and confirmed with the cō-  
terpoison of truthe against them, shall ease-  
ly perceiue this to bee no idle or vaine Poe-  
trie, but a needefull and Christian pollicie.  
This is more then inough to the godly wise:  
He that giueth encrease to the Planter and  
Waterer, giue a blessing here vnto, that it  
maie spread it self to his glory, and the en-  
crease of his kingdome. This Newyeres  
daie. 1583.

Thine in Christ. T. R.

A. ii.

To



*G. S. To the Authour.*



Mongest a number of  
Catechismes, which  
flie abroad, I haue not  
reade any, either for  
shortnesse more com-  
pendious, or in matter  
more substantiall, or  
in maner of stile more easie, or for the ca-  
pacitie of the simple more facile, then this  
Metricall Catechisme of yours, whiche la-  
tely came to my handes: whiche though it  
were sent by you to your familiar freendes,  
as a testimonie to them of your good will,  
(beeyng at the firste farre from any purpose  
to haue it come to light, or to bee published  
to others) yet presumyng vpo your freend-  
ly acceptation of my good meaning, I haue  
aduentured to put in printe, that a worke so  
needefull for all, should not bee made pri-  
uate to some fewe, but communicated to  
many. And I doubt not but that the good  
acceptyng of these first lynges of your la-  
bours,

## To the Authour.

bours, and the greate profite whiche this small booke shall bryngro the Church of GOD, will enbolder and animate you to proccede to the publishyng of greater matters. For howsoeuer in humilitie you seeke to shrowde your self *intra domesticos parietes*, carefully and painfully keepyng your self within the cōpasse of your owne charge, yet you cannot so hide your rare and excellent giftes (I write without flaterie) but that profitably thei breake forth to the aduācement of Gods kyngdome, and greate benefite of his childrē. And I would wishe (suche is my desire to haue others profited, as I my self haue been comforted and confirmed by you) that as you haue been by preachyng the worde, a fruitfull labourer in Gods vineyarde, so you would vouchsafe also by wrytyng at your conuenient oportunitie, to do good to many, who though thei haue not seen you, yet desire to bee partakers of the fruites of your labours. You are better known then you surmise, and more is expected at your handes, then you imagine. Employe your Talentes euery waie to the vttermost and applie your self to benefite not a priuate

*To the Authour.*

Congregation onely, but the whole bodie  
of the Church also, so farre forthe as it shall  
seme good to your godlie wisdom, I take  
not vpon me to directe you, but I tell you  
what I wishe, that the same benefite whiche  
I my self and other your hearers, haue recei-  
ued by your preaching, might also by other  
your trauailes, redounde to the comforte of  
them, who neuer heard you.

Your louyng freend, G.S.



## The first part.



WE liue this life, to learne to liue,  
that is to knowe the waie:  
To be discharged before the lorde,  
for sinne at Iudgement daie.  
Againe wee liue to honor God,  
by care to doe his will:  
And not in recklesse brutishe life,  
our fancies to fulfill.  
The waie to learne our true discharge,  
is first our charge to knowe,  
That is th'inditement of our sinne,  
and our deserued woe:  
The meanyng of Gods holie lawe,  
indites me for my sinne:  
And doeth pronounce the fearfull curse,  
that I deserue therein.  
God did enioyne me by his lawe,  
to haue no Gods but one:  
That is to loue, to feare, to praie,  
and trust to God alone:  
Next that I doe deuise no (a) signe,  
or image of the Lorde:  
Or any thyng to worship it,  
but serue hym by his worde:  
The thirde that bothe I thinke and speake,  
of hym with reuerent feare:

A.iiii.

In

The ten Com-  
maundements.  
(a) Leuit. 26. 1.  
Exod. 32. 4. 8.  
VVe maie not  
make any signes  
as remembrance  
of Gods persion,  
for the signe ca-  
not agree with  
the thyng signi-  
fied Abac. 2. 18.  
but of his loue,  
mercie, iustice,  
deliuerance, &c.  
we maie haue  
signes and re-  
membrance  
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*To the Authour.*

Congregation onely, but the whole bodie  
of the Church also, so farre forthe as it shall  
seme good to your godlie wisedome. I take  
not vppon me to directe you, but I tell you  
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by care to doe his will:

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and trust to God alone:

Next that I doe deuise no (a) signe,  
or image of the Lord:

Or any thyng to worship it,  
but serue hym by his worde:

The thirde that bothe I thinke and speake,  
of hym with reuerent feare:

A.iiii.

In

The ten Com-  
maundements  
(a) Leuit. 26.1.  
Exod. 32.4.8.  
VVe maie not  
make any signes  
as remembrance  
of Gods person,  
for the signe ca-  
not agree with  
the thyng signi-  
fied Abac. 2.18.  
but of his loue,  
mercie, iustice,  
deliuerance, &c.  
we maie haue  
signes and re-  
membrances, as  
Gene. 28.18.

## The first part.

God is made  
Iudge either by  
o<sup>r</sup> the Heb. 6. 16.  
or by lottes, as  
in Cardes and  
Dice, or in any  
other casuall  
triall of contro-  
uersies. Prou. 16.

33.  
(a) Deut. 5. 14. 15  
(b) Heb. 4. 9. 10.  
(c) For besides  
our naturall  
reizes, Magi-  
strates are so  
called. Iudg. 5. 2.  
pastors. 1. Tim. 1.  
2. Maisters. 2.  
King. 3. 5. 12.  
Old men. 1. Tim.  
5. 1.  
(d) Heb. 13. 17.  
Gene. 18. 19.

In trifles not to make hym <sup>b</sup> Iudge,  
by creatures not to sweare.

The fourth to rest one daie in seuen,

<sup>a</sup> Gods worke to nuse vpon:

And euerie daie to rest from sinne,

<sup>b</sup> whiche is our worke alone.

Next to obaye my parentes <sup>c</sup> all,

whiche rule me in Gods steele:

And I as Parent rule and <sup>d</sup> teache,

my charge with carefull heede.

The sixt forbiddes my harte my hande,

or tong to wreke my spite:

And bids me saue by all these meanes,

the life of euerie wight.

The seuenenth condemnes bothe thought and

and cause of wanton luste:

(Deede

Commaundying to suppressse it still,

or liue in wedlocke luste.

The eighth to shun the steele of harte,

of craft or wrongfull deede:

To labour with contented minde,

and helpe my brothers neede.

The nineth all falshoode doeth forbid,

in witnesse, talke, or thought:

To speake it, or beleue it, till

redresse and truthe be sought.

The



## The seconde part.

The tenth condemnes bothe staine of birth  
and<sup>\*</sup> firste deuise of sinne:

Though neither action nor consent,  
nor<sup>f</sup> pleasure passe therein.

## The seconde parte.

**B**ut this I see there can no fleshe,  
this perfect lawe fulfill:  
And y<sup>e</sup> in thought, in word, in deede,  
I still offende Gods will.

And to my least vngodly thought,  
Gods curse is due by right:

Whiche byngs hell fire and wofull worme  
that gnawes bothe daie and night.

From these so everlastyng paines,  
no goods can raunsome mee:

Nor worldly woe nor works of myne,  
<sup>\*</sup>from hell can set me free.

And though our God be mercifull,  
yet is he iuste and true:

And must of iustice punishe sinne,  
with plagues by iustice due:

Whiche none is able to endure,  
and saue hymself at length,

If he be but a creature,

<sup>\*</sup>Rom. 7. 23.

(f) The lust  
thoughtes of  
sinne are often-  
tymes odious to  
the godly lo-  
sone as they a-  
rise, and yet they  
be sinfull, be-  
cause they are  
the wisdom e  
of the flesh, that  
is to saie, ermi-  
tie against god.  
Rom. 6. 7.

(g) The Law be-  
wraeth our im-  
perfections.

<sup>\*</sup>Iude. 6.

A. v.

and

## The seconde part.

Christ hath  
doen that for vs  
which we could  
not doe for our  
selues.

and haue no greater strength.  
Wherefore our Christe becommynge man,  
his Godhead:oynded thereto:  
That he might compasse that for vs,  
whiche we could neuer doe.  
As man to take mans cause in hande,  
and subiect be to woe:  
As God to vanquish the Death and Hell  
and Sathan ouerthpoue.  
And yet by this none saued are,  
but that with faithe vnfainde  
Are sure Gods promise in his Christ,  
shall firmly be maintaine.  
This faithe is full beleef of harte,  
vpon Gods promise stayed:  
And by the holie spirite of God,  
into my soule conuayed.  
Whereby I knowe that all that Christ,  
hath doen pertains to me:  
And is myne owne, as if my self,  
thereof could worke be.  
By this my faithe I see my sinns,  
forgiuen, and plagued also:  
For I am quitte, yet Christ for me,  
this plague did vndergoe.  
Thus God to me is mercifull,

Faith.


and

## *The seconde parte.*

and iuste in Christ his sonne:  
And counts me also cleane and pure,  
by that whiche Christ hath doen:  
And this beleef of Gods free grace,  
doeth frame my thankfull minde,  
To serue my God with chearfulnesse,  
that was to me so kinde.

This faith the *Creede* containes in somme The Creede.  
whiche doeth vs all direct:  
What to beleue of God, and of  
Gods Church his deere elect.

## *The third parte.*

 Iternall God the father of Christ  
doeth all Christs members take  
To be his children with their hedde  
for Christ their Sauours sake.

Againe, this God Almighty is,  
creatyng all of none:

And he in heauen in yearth and hell,  
doeth gouerne all alone.

Of Christ the sonne of God, and God,  
I stedfastly doe hold:

That he by holie Ghost conceinde  
did take our fleshy mold,

I beleue in God  
the father,

Almightie,  
maker of. &c.  
Heb. 1. 3.

And in Iesus  
Christ, &c.

Conceiu'd,

Of

## The third parte.

Borne,

Rom. 8. 3.

Suffred,

(c) 1. Pet. 2. 24.

Math. 27. 46.

Crucified,

Dead,

Buried,

Descended,

Rose againe,

Ascended,

Heb. 10. 14.

Sitteth on the  
right hande.

Shall come to  
Iudge,

Of Virgine pure, to bee our pledge,  
and so was free from sinne:

And\* all his life performde Gods Lawe,  
for vs that faillde therein.

At length he was condemned, and curst  
by hangyng on the Tree,  
From Gods mosste fearfull iudgement barre,  
and curse to sette me free.

On crosse he suffred \* hell, and death,  
Gods wyathe to pacifie:

And that as he was deade for sinne,  
so I to sinne maie die.

From graue the third daie he arose,  
as conquer yng Death and Hell:

That I maie rise to vertue first,  
and last in heauen to dwell.

He did ascende, that so maie I,  
and intercession still

He makes for me,\* alonely by,  
his blood whiche he did spill.

His father hath endued hym,  
bothe God and man with might,

To rule his Church by his decrees,  
and all the worlde with right.

And therefore I beleue at length,  
that Christ as Iudge shall come:

### *The third parte.*

To quit his chosen Sheepe, and damne,  
the reste by righteous doome.

God holie Ghost I doe beleue,  
doeth seale into my breast,

That Christ is myne, and killyng sinne,  
to vertue makes me prest.

The Father Sonne and holie Ghost,  
I call them God all thre:

And yet one God because his worde,  
hath so sette doune to mee.

Gods Church or flocke to person, place,  
or tyme particularly

Not tied is, God knowes them all,  
and loues them tenderly.

The same from Christ their hedde all gifts,  
of soule and bodie drawe

In measure, for to helpe the reste,  
by Christian mercies lawe.

To these forgiuenesse of their sinnes,  
in Christe his blood is giuen:

The raisyng of their fleshe from dust,  
and life with Christ in heauen.

I beleue in the  
holie Ghost.

Holy Catho.

Communion of  
Saintes.

Rom. 12. 3.

Forgiuenesse,

Resurrection,  
Life everlasting

### *The fourth parte.*

## The fourth parte.

Sacramentes.



If this my faith by preachyng bredde  
by preachyng still I haue  
Encrease, and by the Sacramentes,

whiche Christ as earnest gaue  
Unto his Church, whereby he bindes  
hymself to raunsome me:

And I by takyng binde my self,  
his seruant for to be.

2. Sacramentes,  
Baptisme and  
the Lordes Sup-  
per.

These are but twoo: in Baptisme first  
the water is our signe:

And in the Supper of the Lorde,  
we haue the bread and wine:

Baptisme.

The water serues to teache chat as,  
it washeth cleane our skynne:

So Christ his death doeth cleanse my soule,  
from guilt, and plague of sinne.

So I and all are Baptizde, whiche  
with Christ to sinne are dead:

And rais'd with hym in righteousnesse,  
a better life to lead.

The Lords Sup-  
per.

The bread and wine doe teache, that as  
without the naturall food

Our thirst and hunger none can swage:  
so \* nought but Christ his blood,

Math 11.28.

And suffryngs can refresh the soule,  
with sinne oppress and pinde:

Whiche

## *The fourth parte.*

Whiche still doeth runne into dispaire,  
till Christ doe come to minde,

But when with liuely stedfast faith,  
my Christ on crosse I see:

Ioh. 6. 40.

And all his hellishe wofull paines,  
that he endured for mee:

Then is his fleshe my meate in deede,  
his blood then doe I drinke:

Ioh. 6. 47-54.

If that my soule refreshed be,  
when on his death I thinke.

What thyng can then this foode of soule,  
more liuely represent,

Then foode of body bread and wine:  
and so a Sacrament

It is in deede, in nature not  
transformde, but vse alone:

Not fleshe of Christ, but signifyng,  
that fleshe we feede vpon:

For if the bread be turnd to Christ,  
in Godhead, fleshe, and bone,

By force of consecratyng wordes,  
then Christ, whiche is but one.

Shalbe so many Christes, c) as crummes  
were euer consecrated:

And of the substaunce of the bread,  
Christes Godhead is created.

1. Cor. 8. 6.  
(c) The last  
counsell of Trent  
affirmeth, that  
in euery peece  
of the conse-  
crated host, is  
whole Christ  
God and man,  
and curseth all  
that denye it.  
Cano. 3 de Sacra-  
mento Euch.

His

## *The fourth parte.*

Luc. 24. 39. 40.

His manhood subiect to no<sup>r</sup> sense,  
no fleshe, or bone shalbee:  
So bothe his natures ouerthrowen,  
by this wee plainly see.  
To eate this foode I must prepare,  
my soule by grief for sinne:  
And true desire in holinesse,  
a newe life to beginne.  
Next, faith must teache me that my sinns,  
in Christ haue full release:  
And I with all men, euen my foes,  
in harte must be at peace.

## *The fift parte.*



His care is cheetly then required,  
when I doe take this foode:  
But yet I must frequēt the works,  
that holie be and good  
Continuallly, for though in Christ,  
my full redemption lie:  
I worke not for my self in deede,  
yet God to glorifie,  
And for to shewe my thankfull harte,  
to make my calling sure:  
To helpe the helpleffe, and to Christ,

Come



## The fift parte.

Some others to allure.

And these good workes by Gods precept,  
must still be warrantable:

And flowe from faithe, or els to God  
thei be abhominable.

Amongst these workes our praier is not  
the least, whiche doeth auaille

To strength my faithe exceedyngly:

for God,\* who can not faile,

Tit. 1. 3.

In pledge of loue, doeth \* bid me as ke  
of hym, in Christ, with faithe,

Ioh. 16. 24.

And earnest importunitie,  
what he by promise saith

That he will giue, and I shall haue,  
for me what maie be best:

And to that ende hath left to his,  
this forme of true request.



Our father which art in the heauens,  
all praise to thee bee giuen:

The Lordes  
prayer.

Thy Church encrease, thy will bee  
of vs as t'is in heauen. (doen

Giue vs this daie that maie suffice,  
our sinns to thee release:

As we in harte forgiue our foes,  
and meane to liue in peace.

B. I.

Loꝛde

## *The fift parte.*

Loꝛde yeeld vs not to snares of sinne;  
from Sathan sett vs free.  
Foꝛ kyngdome, power, and gloꝛe is thine,  
O Loꝛde so let it bee.

## *¶ The somme of all.*



He Lawe bewaies my deadly wound  
by sinne, whereof the cure  
The Creede doeth teache by Iesus  
the Sacraments make sure; (Christ,  
That by that meanes I cured shalbe,  
the praier of the Loꝛde;  
Confirmes Gods loue, because he bids,  
me aske, and doeth accorde  
To graunt me ought that maie be good,  
foꝛ me in any wise:  
Like as a father to his child,  
no needefull thyng denies.

## *¶ Or els thus.*

## *The sixt parte.*

## The fist parte.



The state of all mankinde to God,  
maie be resembled well

In some respects, vnto a Prince,  
and subiects that rebell.

The Lawe on treason death decrees,  
and thei in warde are cast:

Till tyme of execution come;  
but yet the Prince at last

Of his free mercie doeth deuise,  
those traitours to preserue,

And eke as iustice doeth hym binde,  
not from the Lawe to swarue.

The Death that Lawe on treason settis,  
his onely Sonne shall dye:

And he by this will rescue all,  
that will be saued thereby.

This pardon sealed he proclaimes,  
and bids them as ke beside,

What thyng soeuer he maie giue,  
it shall not be denied.

Of this free mercie some take helde,  
whiche knowe the Princes trothe

And faithfulness, some others are,  
to leaue their dungeon lothe,

And rather choose of traiterous harte,  
to dye then for to take:

## *The first parte.*

The grace so freely proffered them:  
Some others lewdly make  
This promise plaine of noue effecte,  
as though it could not be,  
That he should meane good soothe with th  
that dealt so traiterouslie:  
Or that his some would dye for them,  
or if he did, it might:  
Suffice the sentence of the Lawe,  
from death to set them quight.  
The rest doe hope by other meanes,  
though this be cleane neglected,  
By pitie or their owne desarts,  
that thei shalbe accepted,  
Of whiche at length none saued are,  
but thei that flie vnto  
The Princes pardon: all the rest,  
their sentence vndergoe.  
Euen so all we by sinne haue been,  
ranke rebells to our God:  
The Lawe pronounceth hell thereon,  
and we haue here abode  
Upon this pearth as twere in warde,  
till execution daie:  
But yet our God of his free grace,  
hath found a wondrous waie

## *The fift parte.*

To saue vs and perfoyme his Lawe,  
by yeeldyng vp to die

His onely Sonne to be our pledge,  
and able suretie,

h the, To paie the debts of all the worlde:  
hereof the patent letter

He hath by Scriptures giuen to vs:  
and to confirme vs better

He setteth his Sacramentes thereto,  
this pardon so to seale

And farther bidds vs boldly aske,  
and he will not repeale

Our lawfull suits: vpon his worde,  
and promise some doe staie,

And claime his pardon, knowyng sure,  
that he will not vnfaie

His promise made: some others like  
this yearthly dungeon well:

And for to dye, thei spare not still,  
moste lewdly to rebell.

Some others thinke it but a tale,  
that God suche grace should shoue

To them that had deserued so ill;  
and these doe make a mowe

Of Christ his death: the rest doe hope  
God will not be so rough,

*The first parte.*

Or by their good euill workes, and toyes  
to please hym well enough.  
But these shalbe defeated all,  
except those first alone  
That doe take hold of grace in Christ,  
and onely staie thereon.  
And as those faithfull subiects saued  
by trustyng to that grace  
Whiche Princes pardon offereth them,  
cannot in any case  
But shewe their thankfull harte to Prince  
that dealt so graciouslie,  
And wholic for to please their kyng,  
hereafter doo applie  
Themselues: euen so the Christian saued  
by faith in Christ his death,  
Doeth consecrate hymself to God  
as long as life and breath  
Doeth last, to serue hym faithfully,  
that hath hym so deserued,  
And by so deare a ransome hath  
from death and hell preserved.





When you haue doene singyng so muche  
as you will, it were good to adde that praier  
for the Churche of God, in the 28. Psalm  
9. verse.

Thy people and thyne heritage,  
Lorde blesse, guide, and preserue:  
Increase them lorde & rule their hartes  
that thei maie neuer swarue.

